WIKIPEDIA
25 years of the free encyclopedia

Gnosis

Gnosis is the common Greek noun for knowledge (γνῶσις, *gnōsis*, f.).[1][2] The term was used among various Hellenistic religions and philosophies in the Greco-Roman world.[6] It is best known for its implication within Gnosticism,[1] where it signifies a spiritual knowledge or insight into humanity's real nature as divine, leading to the deliverance of the divine spark within humanity from the constraints of earthly existence.[9]

Etymology

Gnosis is a feminine Greek noun which means "knowledge" or "awareness."[10] It is often used for personal knowledge as opposed to intellectual knowledge (εἴδειν *eídein*), as with the French *connaître* compared with *savoir*, the Portuguese *conhecer* compared with *saber*, the Spanish *conocer* compared with *saber*, the Italian *conoscere* compared with *sapere*, the German *kennen* rather than *wissen*, or the Modern Greek γνωρίζω compared with ξέρω.[11]

A related term is the adjective *gnostikos*, "cognitive",[12] a reasonably common adjective in Classical Greek.[13] The terms do not appear to indicate any mystic, esoteric or hidden meaning in the works of Plato, but instead expressed a sort of higher intelligence and ability analogous to talent.[14]

> *Stranger:* In this way, then, divide all science into two arts, calling the one practical (*praktikos*), and the other purely intellectual (*gnostikos*).
> *Younger Socrates:* Let us assume that all science is one and that these are its two forms.[15]
>
> —Plato's *Statesman*, 258e

In the Hellenistic era the term became associated with the mystery cults.

In the Acts of Thomas, translated by G.R.S. Mead, the "motions of gnosis" are also referred to as "kingly motions".[16]

Irenaeus used the phrase "knowledge falsely so-called" (*pseudonymos gnosis*, from 1 Timothy 6:20)[17] for the title of his book *On the Detection and Overthrow of False Knowledge*, that contains the adjective *gnostikos*, which is the source for the 17th-century English term "Gnosticism".[18]

Subtle distinctions

Epignosis

The difference and meaning of *epignosis* (Greek: ἐπίγνωσις) contrasted with *gnosis* is disputed. One proposed distinction is between the abstract and absolute knowledge (*gnosis*) and a practical or more literal knowledge (*epignosis*). Other interpretations have suggested that 2 Peter is referring to an "epignosis of Jesus Christ", what J. B. Lightfoot described as a "larger and more thorough knowledge". Conversion to Christianity is seen as evidence of the deeper knowledge protecting against false doctrine.[19]

Episteme

Episteme, like *gnosis*, is a Greek word for "knowledge," but they represent distinct kinds of understanding—though not necessarily exclusively. *Episteme* refers to knowledge gained through experience and reason. It encompasses the body of ideas we typically recognize as knowledge, and is the source of our word epistemology. *Gnosis*, however, is often associated with experiential, intuitive, or spiritual understanding rather than empirical or logical deduction. While *episteme* deals with objective truths and verifiable facts, *gnosis* is more concerned with personal insight, inner transformation, and an engagement more ineffable than explicable.[20]

Gnosticism

Gnosticism originated in the late 1st century CE in non-rabbinical Judaism and developed further within early Christianity.[21] In the early years of Christianity, various sectarian groups, labeled "gnostics" by their opponents, emphasised salvation by secret knowledge (*gnosis*), over faith (*pistis*) or grace (*gratia*) in the teachings and traditions of the various communities of Christians.[3][7][8][22] Gnosticism presents a distinction between the highest, unknowable God, and the Demiurge, "creator" of the material universe.[3][7][8][23] The Gnostics considered the most essential part of the process of salvation to be this esoteric knowledge, in contrast to God's grace as an outlook in their worldview along with faith in the ecclesiastical authority.[3][7][8][23]

A lion-faced, serpentine deity found on a Gnostic gem in Bernard de Montfaucon's *L'antiquité expliquée et représentée en figures* may be a depiction of the Demiurge.

In Gnosticism, the biblical serpent in the Garden of Eden was praised and thanked for bringing knowledge (*gnosis*) to Adam and Eve and thereby freeing them from the malevolent Demiurge's control.[23] Gnostic Christian doctrines rely on a dualistic cosmology that implies the eternal conflict between good and evil, and a conception of the serpent as the liberating savior and bestower of knowledge to humankind opposed to the Demiurge or creator god, identified with the Hebrew God of the Old Testament.[7][23] Gnostic Christians considered the Hebrew God of the Old Testament as the evil, false god and creator of the material universe, and the Unknown God of the Gospel, the father of Jesus Christ and creator of the spiritual world, as the true,

good God.[3][7][23][24] In the Archontic, Sethian, and Ophite systems, Yaldabaoth (Yahweh) is regarded as the malevolent Demiurge and false god of the Old Testament who generated the material universe and keeps the souls trapped in physical bodies, imprisoned in the world full of pain and suffering that he created.[25][26][27]

However, not all Gnostic movements regarded the creator of the material universe as inherently evil or malevolent.[24][28] For instance, Valentinians believed that the Demiurge is merely an ignorant and incompetent creator, trying to fashion the world as good as he can, but lacking the proper power to maintain its goodness.[24][28] All Gnostics were regarded as heretics by the proto-orthodox Early Church Fathers.[3][7][8][23]

Mandaeism

In Mandaeism, the concept of *manda* ("knowledge", "wisdom", "intellect") is roughly equivalent to the Gnostic concept of gnosis.[29] Mandaeism ('having knowledge')[30] is the only surviving Gnostic religion from antiquity.[31][32]:15 Mandaeans formally refer to themselves as *Nasurai* (Nasoraeans) meaning guardians or possessors of secret rites and knowledge.[33][34] The Mandaeans emphasize salvation of the soul through secret knowledge (gnosis) of its divine origin.[30][35] Mandaeism "provides knowledge of whence we have come and whither we are going."[36]:531

Christian usage

New Testament

The New Testament uses the term γνῶσις (Strong's G1108, Transliteration gnōsis) 28 times.[37] Most of this usage is found in Paul's Epistles, which later Gnostics used to develop their distinct concept of gnosis.[38]

Patristic literature

The Church Fathers, such as Clement of Alexandria, used the word *gnosis* (knowledge), alongside the word syneidesis (conscience) to mean a spiritual knowledge by which believers could use reason to intuitively discern truth or righteousness. This positive usage was to contrast it with how gnostic sectarians used the word. Cardiognosis ("knowledge of the heart") from Eastern Christianity related to the tradition of the starets and in Roman Catholic theology is the view that only God knows the condition of one's relationship with God.[39][40] Boston College Catholic philosopher Dermot Moran notes that

> ...even in early Christianity, matters were complex, such that an anti-gnostic writer like Clement of Alexandria can regularly invoke the notion of *gnostike theoria* in a positive sense.[41]

Eastern Orthodox thought

Gnosis in Orthodox Christian (primarily Eastern Orthodox) thought is the spiritual knowledge of a saint (one who has obtained theosis)[42] or divinely-illuminated human being. Within the cultures of the term's provenance (Byzantine and Hellenic) *Gnosis* was a knowledge or insight into the infinite, divine and

uncreated in all and above all,[43] rather than knowledge strictly into the finite, natural or material world.[44] Gnosis is transcendental as well as mature understanding. It indicates direct spiritual, experiential knowledge[45] and intuitive knowledge, mystic rather than that from rational or reasoned thinking. Gnosis itself is gained through understanding at which one can arrive via inner experience or contemplation such as an internal epiphany of intuition and external epiphany such as the theophany.

In the *Philokalia*, it is emphasized that such knowledge is not secret knowledge but rather a maturing, transcendent form of knowledge derived from contemplation (*theoria* resulting from practice of *hesychasm)*, since knowledge cannot truly be derived from knowledge, but rather, knowledge can only be derived from *theoria* (to witness, see (vision) or experience).[46] Knowledge, thus plays an important role in relation to *theosis* (deification/personal relationship with God) and *theoria* (revelation of the divine, vision of God).[47] Gnosis, as the proper use of the spiritual or noetic faculty plays an important role in Orthodox Christian theology. Its importance in the economy of salvation is discussed periodically in the *Philokalia* where as direct, personal knowledge of God (*noesis*) it is distinguished from ordinary epistemological knowledge (episteme—i.e., speculative philosophy).

Islam

Sufism

Knowledge (or *gnosis*) in Sufism refers to knowledge of Self and God. The gnostic is called *al-arif bi'lah* or "one who knows by God". The goal of the Sufi practitioner is to remove inner obstacles to the knowledge of God. Sufism, understood as the quest for Truth, is to seek for the separate existence of the Self to be consumed by Truth, as stated by the Sufi poet Mansur al-Hallaj, who was executed for saying "I am the Truth" (ana'l haqq).[48]

Jewish usage

Hellenistic Jewish literature

The Greek word *gnosis* (knowledge) is used as a standard translation of the Hebrew word "knowledge" (דעת *da'ath*) in the Septuagint, thus:

> The Lord gives wisdom [*ħokhma*] (*sophia*), from his face come knowledge [*da'ath*] (*gnosis*) and understanding [*tevuna*] (*synesis*)"
>
> —Proverbs 2.6

Philo also refers to the "knowledge" (*gnosis*) and "wisdom" (*sophia*) of God.[49]

See also

Religion portal

- Divine illumination
- Enlightenment in Buddhism
- Gnossiennes
- Gnosticism in modern times
- Gnosiology
- Gnosis (chaos magic)
- Jnana
- Neoplatonism and Gnosticism
- Noema
- Noetic consciousness
- Noetics
- Prajñā (Buddhism)
- Prajna (Hinduism)
- Satori
- Valentinus

References

1. Ramelli, Ilaria L. E. (2018). "Gnosis/Knowledge". In Hunter, David G.; van Geest, Paul J. J.; Lietaert Peerbolte, Bert Jan (eds.). *Brill Encyclopedia of Early Christianity Online*. Leiden and Boston: Brill Publishers. doi:10.1163/2589-7993_EECO_SIM_00001440 (https://doi.org/10.1163%2F2589-7993_EECO_SIM_00001440). ISSN 2589-7993 (https://search.worldcat.org/issn/2589-7993).
2. Porter, Stanley E. (2016). "What Do We Mean by Speaking of Paul and Gnosis/Knowledge? A Semantic and Frequency Investigation" (https://books.google.com/books?id=Cc0JDAAAQBAJ&pg=PA7). In Porter, Stanley E.; Yoon, David (eds.). *Paul and Gnosis*. Pauline Studies. Vol. 9. Leiden and Boston: Brill Publishers. pp. 7–22. doi:10.1163/9789004316690_003 (https://doi.org/10.1163%2F9789004316690_003). ISBN 978-90-04-31668-3. LCCN 2016009435 (https://lccn.loc.gov/2016009435). S2CID 147727033 (https://api.semanticscholar.org/CorpusID:147727033).
3. May, Gerhard (2008). "Part V: The Shaping of Christian Theology – Monotheism and creation" (https://books.google.com/books?id=6UTfmw_zStsC&pg=PA434). In Mitchell, Margaret M.; Young, Frances M. (eds.). *The Cambridge History of Christianity, Volume 1: Origins to Constantine*. Cambridge: Cambridge University Press. pp. 434–451, 452–456. doi:10.1017/CHOL9780521812399.026 (https://doi.org/10.1017%2FCHOL9780521812399.026). ISBN 9781139054836.
4. Kurt Rudolph (2001). *Gnosis: The Nature and History of Gnosticism* (https://books.google.com/books?id=3XxxkESCWz4C). A&C Black. p. 2. ISBN 978-0-567-08640-2.
5. Williams, Michael (20 July 1998). "Gnosticism" (https://web.archive.org/web/20210414024234/https://www.britannica.com/topic/gnosticism). *Encyclopædia Britannica*. Edinburgh: Encyclopædia Britannica, Inc. Archived from the original (https://www.britannica.com/topic/gnosticism) on 14 April 2021. Retrieved 12 April 2021.
6. [1][3][4][5]
7. Ehrman, Bart D. (2005) [2003]. "Christians "In The Know": The Worlds of Early Christian Gnosticism" (https://books.google.com/books?id=URdACxKubDIC&pg=PA113). *Lost Christianities: The Battles for Scripture and the Faiths We Never Knew*. Oxford: Oxford University Press. pp. 113–134. doi:10.1017/s0009640700110273 (https://doi.org/10.1017%2Fs0009640700110273). ISBN 978-0-19-518249-1. LCCN 2003053097 (https://lccn.loc.gov/2003053097). S2CID 152458823 (https://api.semanticscholar.org/CorpusID:152458823).

8. Brakke, David (2010). *The Gnostics: Myth, Ritual, and Diversity in Early Christianity* (https://books.google.com/books?id=3EQ1XwHg0o0C&pg=PA18). Cambridge, Massachusetts: Harvard University Press. pp. 18–51. ISBN 9780674066038. JSTOR j.ctvjnrvhh.6 (https://www.jstor.org/stable/j.ctvjnrvhh.6). S2CID 169308502 (https://api.semanticscholar.org/CorpusID:169308502).
9. [3][4][5][7][8]
10. Liddell Scott entry (https://www.perseus.tufts.edu/hopper/morph?l=gnwsis&la=greek#lexicon) γνῶσις, εως, ἡ, A. seeking to know, inquiry, investigation, esp. judicial, "τὰς τῶν δικαστηρίων γ." D.18.224; "τὴν κατὰ τοῦ διαιτητοῦ γdeetr." Id.21.92, cf. 7.9, Lycurg.141; "γ. περὶ τῆς δίκης" PHib.1.92.13 (iii B. C.). 2. result of investigation, decision, PPetr.3p.118 (iii B. C.). II. knowing, knowledge, Heraclit.56; opp. ἀγνωσίη, Hp. Vict.1.23 (dub.); opp. ἄγνοια, Pl.R.478c; "ἡ αἴσθησις γ. τις" Arist.GA731a33: pl., "Θεὸς γνώσεων κύριος" LXX 1 Ki.2.3. b. higher, esoteric knowledge, 1 Ep.Cor.8.7,10, Ep.Eph.3.19, etc.; "χαρισάμενος ἡμῖν νοῦν, λόγον, γνῶσιν" PMag.Par.2.290. 2. acquaintance with a person, "πρός τινα" Test. ap.Aeschin.1.50; "τῶν Σεβαστῶν" IPE1.47.6 (Olbia). 3. recognizing, Th.7.44. 4. means of knowing, "αἱ αἰσθήσεις] κυριώταται τῶν καθ᾽ ἕκαστα γ." Arist.Metaph.981b11. III. being known, "γνῶσιν ἔχει τι", = "γνωστόν ἐστι", Pl.Tht.206b. 2. fame, credit, Hdn.7.5.5, Luc.Herod.3. IV. means of knowing: hence, statement in writing, PLond.5.1708, etc. (vi A. D.). V. = γνῶμα, Hsch. s. h. v.
11. Pagels, Elaine (1995). *The Origin of Satan*. Allen Lane, The Penguin Press. p. 167.
12. LSJ entry (https://www.perseus.tufts.edu/hopper/morph?l=gnwstikos&la=greek#lexicon) **γνωστ-ικός, ή, όν,** A. of or for knowing, cognitive: ἡ -κή (sc. ἐπιστήμη), theoretical science (opp. πρακτική), Pl.Plt.258b.c., etc.; τὸ γ. ib.261b; "ἕξεις γ." Arist.AP0.100a11 (Comp.); "γ. εἰκόνες" Hierocl.in CA25p.475M.: c. gen., able to discern, Ocell. 2.7. Adv. "-κῶς" Procl.Inst.39, Dam.Pr.79, Phlp.in Ph.241.22.
13. In Perseus databank (https://www.perseus.tufts.edu/hopper/wordfreq?lang=greek&lookup=gnwstiko%2Fs) 10x Plato, Cratylus, Theaetetus, Sophist, Statesman 2x Plutarch, Compendium libri de animae procreatione + De animae procreatione in Timaeo, 2x Pseudo-Plutarch, De musica
14. Cooper and Hutchinson. "Introduction to Politikos." Cooper, John M. & Hutchinson, D. S. (Eds.) (1997). Plato: Complete Works, Hackett Publishing Co., Inc. ISBN 0-87220-349-2.
15. Plato. Plato in Twelve Volumes, Vol. 12 translated by Harold N. Fowler. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1921. (https://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0172:text=Stat.:section=258e)
16. George Robert Stow Mead, and Stephen Ronan. *The Complete Echoes from the Gnosis*. London, Chthonios Books, 1987, p. 113.
17. feminine nominative adjective (https://www.perseus.tufts.edu/hopper/morph?l=yeudw%2Fnumos&la=greek&prior=yeudw/motos)
18. "Gnostic | Origin and meaning of the name Gnostic by Online Etymology Dictionary". *www.etymonline.com*. Retrieved 2021-07-24
19. Green, Michael (1987). *2 Peter & Jude* (https://books.google.com/books?id=4in0E7TPqPIC&pg=PA70). Eerdman's. p. 70. ISBN 9780802800787.
20. Lachman, Gary (2011). *The Quest For Hermes Trismegistus*. New York: Floris Books. ISBN 978-0-86315-849-0.
21. Magris 2005, pp. 3515–3516.

22. Layton, Bentley (1999). "Prolegomena to the Study of Ancient Gnosticism" (https://books.google.com/books?id=GC4vwTXJSaMC&pg=PA106). In Ferguson, Everett (ed.). *Doctrinal Diversity: Varieties of Early Christianity*. Recent Studies in Early Christianity: A Collection of Scholarly Essays. New York and London: Garland Publishing, Inc. pp. 106–123. ISBN 0-8153-3071-5.
23. Kvam, Kristen E.; Schearing, Linda S.; Ziegler, Valarie H., eds. (1999). "Early Christian Interpretations (50–450 CE)" (https://books.google.com/books?id=Ux3bSDa2rHkC&pg=PA108). *Eve and Adam: Jewish, Christian, and Muslim Readings on Genesis and Gender*. Bloomington, Indiana: Indiana University Press. pp. 108–155. doi:10.2307/j.ctt2050vqm.8 (https://doi.org/10.2307%2Fj.ctt2050vqm.8). ISBN 9780253212719. JSTOR j.ctt2050vqm.8 (https://www.jstor.org/stable/j.ctt2050vqm.8).
24. Bousset, Wilhelm (1911). "Valentinus and the Valentinians" (https://en.wikisource.org/wiki/1911_Encyclop%C3%A6dia_Britannica/Valentinus_and_the_Valentinians). *Encyclopædia Britannica*. Vol. 27 (11th ed.). pp. 852–857.
25. Litwa, M. David (2016) [2015]. "Part I: The Self-deifying Rebel – "I Am God and There is No Other!": The Boast of Yaldabaoth" (https://books.google.com/books?id=HwcBDQAAQBAJ&pg=PA47). *Desiring Divinity: Self-deification in Early Jewish and Christian Mythmaking*. Oxford and New York: Oxford University Press. pp. 47–65. doi:10.1093/acprof:oso/9780190467166.003.0004 (https://doi.org/10.1093%2Facprof%3Aoso%2F9780190467166.003.0004). ISBN 9780199967728. LCCN 2015051032 (https://lccn.loc.gov/2015051032). OCLC 966607824 (https://search.worldcat.org/oclc/966607824).
26. Fischer-Mueller, E. Aydeet (January 1990). "Yaldabaoth: The Gnostic Female Principle in Its Fallenness". *Novum Testamentum*. **32** (1). Leiden and Boston: Brill Publishers: 79–95. doi:10.1163/156853690X00205 (https://doi.org/10.1163%2F156853690X00205). eISSN 1568-5365 (https://search.worldcat.org/issn/1568-5365). ISSN 0048-1009 (https://search.worldcat.org/issn/0048-1009). JSTOR 1560677 (https://www.jstor.org/stable/1560677).
27. This article incorporates text from a publication now in the public domain: Arendzen, John Peter (1908). "Demiurge". In Herbermann, Charles (ed.). *Catholic Encyclopedia*. Vol. 4. New York: Robert Appleton Company.
28. Logan, Alastair H. B. (2002) [2000]. "Part IX: Internal Challenges – Gnosticism" (https://books.google.com/books?id=6fyCAgAAQBAJ&pg=PA923). In Esler, Philip F. (ed.). *The Early Christian World*. Routledge Worlds (1st ed.). New York and London: Routledge. pp. 923–925. ISBN 9781032199344.
29. Buckley, Jorunn Jacobsen (2002). *The Mandaeans: ancient texts and modern people*. New York: Oxford University Press. ISBN 0-19-515385-5. OCLC 65198443 (https://search.worldcat.org/oclc/65198443).
30. "Mandaeanism | religion" (https://www.britannica.com/topic/Mandaeanism). *Britannica*. Retrieved 8 February 2022.
31. McGrath, James (23 January 2015), "The First Baptists, The Last Gnostics: The Mandaeans" (https://www.youtube.com/watch?v=gvv6I02MNlc), *YouTube-A lunchtime talk about the Mandaeans by Dr. James F. McGrath at Butler University*, retrieved 8 February 2022
32. Rudolph, Kurt (1977). "Mandaeism" (https://books.google.com/books?id=chWcZcYcyeQC). In Moore, Albert C. (ed.). *Iconography of Religions: An Introduction* (https://archive.org/details/iconographyofrel0000moor). Vol. 21. Chris Robertson. ISBN 9780800604882.
33. Rudolph, Kurt (7 April 2008). "MANDAEANS ii. THE MANDAEAN RELIGION" (https://iranicaonline.org/articles/mandaeans-2-religion). *Encyclopaedia Iranica*. Retrieved 3 January 2022.
34. Drower, Ethel Stefana (1953). *The Haran Gawaita and the Baptism of Hibil-Ziwa*. Biblioteca Apostolica Vaticana.

35. Drower, Ethel Stephana (1960). *The secret Adam, a study of Nasoraean gnosis* (https://web.archive.org/web/20140306132110/http://holybooks.lichtenbergpress.netdna-cdn.com/wp-content/uploads/The-Secret-Adam-A-Study-of-Nasoraen-Gnosis.pdf) (PDF). London UK: Clarendon Press. xvi. Archived from the original (http://holybooks.lichtenbergpress.netdna-cdn.com/wp-content/uploads/The-Secret-Adam-A-Study-of-Nasoraen-Gnosis.pdf) (PDF) on 6 March 2014. Retrieved 19 February 2014.
36. Deutsch, Nathaniel. (2003) Mandaean Literature. In *The Gnostic Bible* (pp. 527–561). New Seeds Books
37. Lexicon: Strong's G1108 - gnōsis (https://www.blueletterbible.org/lexicon/g1108/kjv/tr/0-1/) Blue Letter Bible
38. Meier, John P.; Ehrman, Bart D. (1997). "The New Testament: A Historical Introduction to the Early Christian Writings" (https://doi.org/10.2307/3266566). *Journal of Biblical Literature*. **116** (4): 738. doi:10.2307/3266566 (https://doi.org/10.2307%2F3266566). ISSN 0021-9231 (https://search.worldcat.org/issn/0021-9231). JSTOR 3266566 (https://www.jstor.org/stable/3266566).
39. Donald K. McKim, *Westminster dictionary of theological terms*, 1996, p. 39
40. Gerald O'Collins, Edward G. Farrugia (2004). concise dictionary of theology (https://books.google.com/books?id=jQooODXx-2wC&dq=cardiognosis+Orthodoxy&pg=PA130) p. 130 Publisher: T. & T. Clark Publishers ISBN 978-0-567-08354-8
41. Moran, Dermot (May 2002). "Gnostic Return in Modernity and Gnostic Apocalypse" (https://ndpr.nd.edu/reviews/gnostic-return-in-modernity-and-gnostic-apocalypse/). Notre Dame.
42. "Spiritual knowledge is the state of spiritual theoria, when one sees invisibly and hears inaudibly and comprehends incomprehensibly the glory of God. Precisely then comprehension ceases and, what is more, he understands that he does not understand. Within the vision of the uncreated Light man also sees angels and Saints and, in general, he experiences communion with the angels and the Saints. He is then certain that resurrection exists. This is the spiritual knowledge which all the holy Prophets, the Apostles, Martyrs, ascetics and all the Saints of the Church had. The teachings of the Saints are an offspring of this spiritual knowledge. And, naturally, as we said earlier, spiritual knowledge is a fruit of the vision of God. "THE ILLNESS AND CURE OF THE SOUL" Metropolitan Hierotheos of Nafpaktos [1] (https://archive.today/20020209061705/http://www.pelagia.org/htm/b05.en.the_illness_and_cure_of_the_soul.04.htm#kno1)
43. St. Symeon the New Theologian in Practical & Theological Discourses, 1.1 The Philokalia Volume Four: When men search for God with their bodily eyes they find Him nowhere, for He is invisible. But for those who ponder in the Spirit He is present everywhere. He is in all, yet beyond all
44. Faith And Science In Orthodox Gnosiology And Methodology by George Metallinos "The scientist and professor of the knowledge of the Uncreated, in the Orthodox Tradition, is the Geron/Starets (the Elder or Spiritual Father), the guide or "teacher of the desert." The recording of both types of knowledge presupposes empirical knowledge of the phenomenon. The same holds true in the field of science, where only the specialist understands the research of other scientists of the same field. The adoption of conclusions or findings of a scientific branch by non-specialists (i.e. those who are unable to experimentally examine the research of the specialists) is based on the trust of the specialists credibility. Otherwise, there would be no scientific progress. The same holds true for the science of faith. The empirical knowledge of the Saints, Prophets, Apostles, Fathers and Mothers of all ages is adopted and founded upon the same trust. The patristic tradition and the Church's Councils function on this provable experience. There is no Ecumenical Council without the presence of the glorified/deified (theoumenoi), those who see the divine (this is the problem of the councils of today!) Orthodox doctrine results from this relationship." University of Athens - Department of Theology (http://www.psyche.gr/Metallinos.htm)

45. The Philokalia Volume Four Palmer, G.E.H; Sherrard, Philip; Ware, Kallistos (Timothy). ISBN 0-571-19382-X, glossary, p. 434, Spiritual Knowledge (γνῶσις): the knowledge of the intellect (q.v.). As such, it is knowledge inspired by God, as insight (*noesis*; see also Noema) or revelational, intuitive knowledge (see gnosiology) and so linked with contemplation and immediate spiritual perception.
46. Glossary of terms from the Philokalia p. 434 the knowledge of the intellect as distinct from that of the reason(q.v.). Knowledge inspired by God, and so linked with contemplation (q.v.) and immediate spiritual perception.
47. The Mystical Theology of the Eastern Church, SVS Press, 1997. (ISBN 0-913836-31-1) James Clarke & Co Ltd, 2002. (ISBN 0-227-67919-9) p. 218
48. Nasr, Seyyed Hossain (2007). *The Garden of Truth: The Vision and Promise of Sufism, Islam's Mystical Tradition*. Harper Collins. p. 30.
49. New Testament studies: Society for New Testament Studies – 1981 "see also the more extensive analysis of gnosis in Philo by Hans Jonas, Gnosis und spatantiker Geist 11/1"

Sources

- Magris, Aldo (2005). "Gnosticism: Gnosticism from its origins to the Middle Ages (further considerations)". In Jones, Lindsay (ed.). *Macmillan Encyclopedia of Religion* (2nd ed.). New York: Macmillan Inc. pp. 3515–3516. ISBN 978-0028657332. OCLC 56057973 (https://search.worldcat.org/oclc/56057973).

Retrieved from "https://en.wikipedia.org/w/index.php?title=Gnosis&oldid=1359109897"